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neither original, nor numerous, nor very deep. I do not see well why R. Worms has considered this work worthy of being translated and introduced into the "Bibliothèque Sociologique Internationale." 1. As for the lack of originality, it is necessary only to read Chapter III, where the old and well-known differences of views in the ethical judgment of a single man is as broadly exposed as if nobody had ever pointed it out before, or as if it were necessary to explain at length to a philosopher, that the deed of Charlotte Corday cannot be judged in the same way as an ordinary crime. 2. The scarcity of ideas becomes apparent by this summary. 3. I said that the book is not deep. As an example of this, the fact may serve, that Sighele thinks it necessary to demonstrate that the leader of a homogeneous association only exerts his influence upon members of his association, while the leader of a heterogeneous association, or a crowd, exerts his influence upon a less defined class of people (pp. 79-80). It must be added, that the author repeats himself so often, that it is tiresome to read him. An idea which would be amply treated in a single sentence is met with again and again. (See, for instance, p. 46 the difference between a *sect* and a *crowd*.)

Mr. Sighele, as Mr. Le Bon in France, has made a specialty of the study of the psychology of crowds. In a very high tone he claims for himself priority over Le Bon, and considers it wise to take up his polemic again in this book (p. 42). But putting aside the question of priority, I am sure that many will agree with me, that the "Psychologie des Foules," by Le Bon, is of far greater value than Sighele's works; Le Bon is truly a scientist, while Sighele is only an enthusiastic writer who dwells upon some few ideas with great volubility.

ALBERT SCHINZ.

*Psychologie du Peuple Français*, par ALFRED FOUILLEE. (Bibliothèque de Philosophie Contemporaine. F. Alcan, Paris, 1898. pp. 388.)

Mr. Fouillée has added a new volume to his collection of books developing his favorite thesis of "*Idees-Forces*." His theory is plainly seen throughout the volume. Nationality should not be considered from a purely physiological, ethnological, or economical standpoint; above all it manifests itself in psychological characteristics: language, religion, poetry and art. Of late years too much importance has been attributed to physical causes, and the reaction of the intelligence and the will against the milieu has been too much neglected: "Men, and especially groups of the human society, adapt the milieu to themselves with as much facility as they adapt themselves to the milieu." (P. 56.) Owing to the intelligence of man, history of humanity cannot be reduced to natural history: "The milieu modifies the animal, but man modifies the milieu." (P. 56.) Book I is devoted to determining what races have united to form the French nation.

In Book II the character of the Gauls is described, and in Book III that of the present French nation. The resemblance between the two is striking. There is hardly a single feature of the Gauls, such as ancient writers mention, which is not again found in the modern inhabitants of France,—and one doubts, after all, whether the influence of the milieu, already noticed by Strabo, is not of greater importance than the authors seem to admit.

Book IV is entitled "Degeneration or Crisis?" Mr. Fouillée admits that France has come to a crisis; but contrary to many ethnologists of to-day, he does not admit any degeneration. There is no doubt that the nation is greatly attacked, but it is, as yet, not so weak as to

be unable to recuperate. Any delay, however, may have fatal consequences, and already the French are to blame for their negligence in finding remedies for the evils. The chapters on Alcoholism and on Depopulation are especially interesting.

In conclusion, I should like to say that, in reading his book, we must not forget that the author is French, and very fond of his country,—which accounts for his often too enthusiastic judgments. For instance, it seems strange that, from the Celts, from the Germans and from the Mediterraneans, the French adopted only the good qualities without ever being affected by the Cadones. The chapter on music will surprise every impartial reader, and expressions like "*Our Alsace-Lorraine*" are out of place in a scientific work.

ALBERT SCHINZ.

*La Philosophie de Nietzsche*, par H. LICHTENBERGER. Paris, Alcan, 1898. 182 pages.

There is hardly another thinker so difficult to truly understand, as is Nietzsche. His books are not, in our sense of the term, systematically written. His style is brilliant, but not always easy to grasp. Not one of his works contains the whole thought of the author. There is a great number of them (12 volumes published so far). Again, Nietzsche changed his views more than once, and one very often encounters contradictions in his writings. It is due to all this, for a great part at least, that the European critics totally misunderstood Nietzsche. A book like that of Mr. Lichtenberger would have prevented many unjust judgments. Nietzsche is now being studied in this country. I should be glad to see the little book I speak of, serve as an introduction into the study of Nietzsche. If he will be found as interesting in this country as he was regarded in Europe, nothing could be more useful than a translation of Lichtenberger's work.

The origin of Nietzsche's ideas is very clearly exposed. Also, the transition from one period of thought to another. The rational ground of the dry and often hard and repelling paradoxes of Nietzsche, is especially well developed. As a rule, only short and startling maxims are attributed to Nietzsche. Isolated, away from their context, they not only sound strange, but seem to be the production of a mad mind. On the other hand, to read Nietzsche is, as I said before, a wearisome undertaking, or, rather, a difficult one. On reading the 182 pages of Lichtenberger's book, one will be able to see every one of these well-known quotations in their proper light, and one will no longer think only of attacking Nietzsche, but of reflecting upon the many problems he has treated in such an admirably original way.

I cannot but call attention to another merit of Lichtenberger's work. Nietzsche is exceedingly suggestive. It is therefore a very strong temptation for any one writing about him, to discuss him only, and not to explain and expose his ideas. Lichtenberger succeeded in putting Nietzsche forward and in keeping himself in the background.

ALBERT SCHINZ.

*L'Art et le Réel*. Essai de métaphysique fondée sur l'esthétique par JEAN PERES. Paris, Alcan, 1898. 200 pages.

A listless after-stir of the great wave of transcendental idealism, to which a grain of theism is added; a feeble and indistinct echo of the aestheticism of Kant, of Schelling, and here and there of Hegel, modified by a Leibnizian touch—that is all that can be said of the vague and indefinite work of Mr. Jean Pères.

ALBERT SCHINZ.